

## A SPLENDID INSTITUTION FOR THE DEAF AND DUMB BOYS.

An Account of this Grand Catholic and Benevolent Establishment: Its Exterior and Interior Illustrated.

About a mile and a half from Montreal, at Mile End, with the front looking towards the green verdure of the mountain is the Catholic Boys' Deaf Mute institute, under the direction of the Brothers of St. Viator.

The main building is a large and imposing one of stone, fronted and shaded by a row of beautiful green trees. At one side of the building there is a large and well tended garden, and at the other are the work-shops of the institution, in a separate red brick building, but connected with the main edifice by a covered bridge over the road.

Ring the bell of the grand entrance the interviewer is shown to a reception room, where, as he waits for the brother who is to conduct him over the building, he notes the great cleanliness and neatness peculiar to all Catholic institutions. In one corner of the room on a pedestal is a life-size bust of Father Champagneur, the founder of the Order of St. Viator, and in another stands a bust of Bishop Bourget, the great patron of the institution; on the wall are the pictures of the last and present Popes; and a large illuminated chart on which the names of the students successful at the last examinations are neatly printed. From the window one can obtain a lovely view of the mountain and the surrounding country.

In charge of one of the professors we proceed to the class room of the boys of the French class who are in their third year. This class is composed of ten boys from the age of 12 to 15. The boys were all deaf and dumb, but their education has so far progressed that they are now able to speak, articulating their words the same as another person. The professor takes a piece of chalk and going to the blackboard writes in French—"What have you done this afternoon?" immediately 10 pencils begin to write on 10 slates with a seeming feverish rapidity, and a small boy jumps from his place, pleased at being the first to finish his answer and presents a slate on which is written: "I played a game at ball this afternoon." By this time nine other boys are standing round, each with an answer written on his slate. After all the answers, some of which were very amusing, had been read, the professor called a boy to read from a book. The professor thinks, and rightly, that this is the greatest triumph of the institution. This same 12 year old boy, who reads so intelligently, who can recite and understand his catechism, who writes a diary of his daily actions, would, 50 years ago, probably have grown up unable to speak, unable to read and to write, unable even to think intelligently, and with no knowledge of God, and he would have gone through life a burden to himself and to all connected with him. Now, by means of this and kindred institutions, he grows up an intelligent, useful man, with a good store of general knowledge and a trade in his fingers, whereby he may earn a good livelihood for himself. Thus spoke the good and kind teacher.

"When the boys first enter our institution," said the prefect of studies, "they are shown this large picture, with a hand drawn in all the positions necessary to express the alphabet; we point to the drawing of a hand in the position of 'A,' and make them understand the connection between the position of the hand and the letter. As soon as a deaf mute has grasped the idea that different positions of the hand mean different letters he is made to write the letters on the black-board very carefully. When a child fully understands that 24 particular positions of the hand can be represented by signs on the blackboard he has made a great stride, for he has learned how to write and how to sign the alphabet."

The alphabet being well understood the pupil is shown the picture of a simple object, as a tree or a cow, and is taught through the medium of the teacher's hand to place together on the blackboard the letters which spell the word cow or tree.

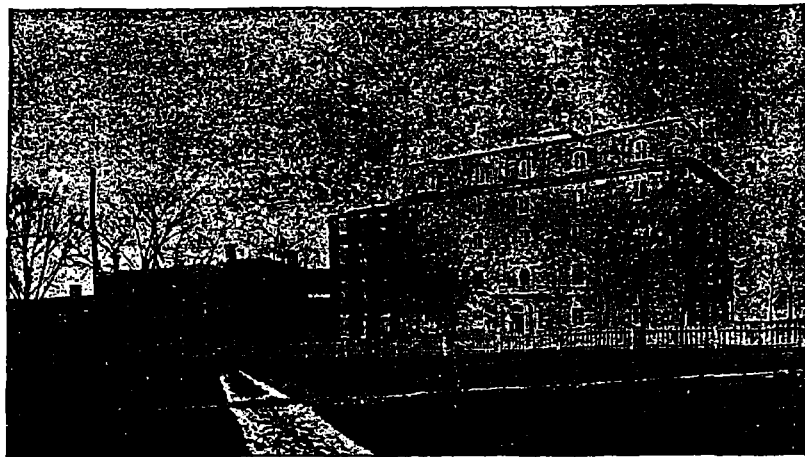
The eye is a great factor in the education of deaf mutes, as they can grasp the meaning of an object shown to them on a picture in a few minutes, whereas, per-

haps, they would be hours learning the same by any other method; as soon as a pupil has learned how to write, nouns correctly he is taught to make simple sentences by means of the eye.

Then after the boys have mastered simple sentences they are required to write a diary of the daily happenings; this is made up in leisure time.

The following is a specimen written by a boy in the 3rd year:—

I went to the farm, we brought back 8 bouquets of lilac. Mr. Masse (the brother at the farm) sold 2 dozen bouquets of lilac, each bouquet cost 25 cents, I saw a carriage, I saw a lady buy a bouquet of lilac for 25 cents. To-day is Corpus Christi. Some among us bought a fire cracker and made it go off.



DEAF MUTE INSTITUTE ERECTED IN 1878.

To-day is Queen of England's seventy-five anniversary of birth. We saw a balloon. The balloon passed over our school. Etc., etc.

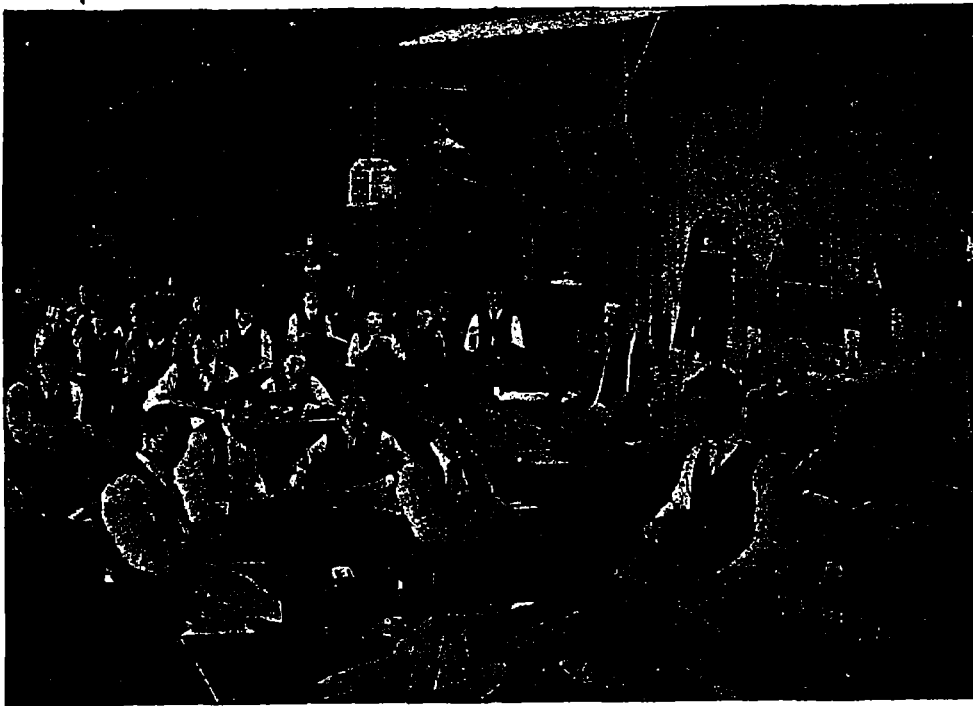
During the time the pupils are learning to write and read, they are being exercised in respiration, and those whom the brothers consider able are taught to articulate the vowel sounds, preparatory to learning oral speech.

About sixty per cent of deaf mutes can be taught to speak orally. The pupils are exercised every day in lip reading, and though no sound can ever penetrate to

eagles, owls, pigeons, and many others. In this room also there is a collection of coins on a revolving stand; here too are models of engines made by one of the Brothers, plans of buildings, drawings by the pupils, etc.

In addition to all these objects for the mental education of the pupils there is the most important department of the institution—the workshops. The shops are fitted up with the latest appliances and are not a toy feature, but are places where good solid work is learned in easy stages. There are shops for learning the trades of bootmaking, tailoring, carpentering, printing, bookbinding and painting; there are also classes at the Outremont farm of the institute where boys who are farmers' sons, or who wish

to become farmers may learn practical agriculture. The scholars who have not made their first Communion spend one hour in the morning and one in the afternoon learning the trade they themselves or their relations have chosen. After the boys make their first Communion, which generally takes place in their fifth year at school, they are apprenticed to a trade and spend the day in the shops, their evenings being employed in recreation and study. All the clothes worn by the boys, all the carpentering, all the boots and all the books, are made on



THE TAILOR SHOP.

their brain they are taught to carry on a conversation so well that it is difficult to believe that they are totally deaf.

Of course, owing to their want of hearing, they are unable to modulate their voices to any extent; most of them articulate, too, with a slight, not unpleasant guttural sound, and the natural differences in their voices is very marked; one will have a strident piercing voice and another will be singularly sweet.

The school rooms and class rooms of the institute are on the second flat, and are large and airy; the principal class room is hung with pictures of simple objects. In cupboards round the walls are instruction cards, one lot bearing samples of grain, flour, wheat in the ear, barley, peas, beans, etc.; another bearing samples and descriptions of knitting wools in all colors. Among the many other samples of articles are, different kinds of leather, wood, ores, metals, coal, sand, stone, different kinds of dry goods, clothes, and scores of other articles. Next to the school room is a museum, including a natural history museum, with the names of the animals and their qualities attached. Among the animals and birds are monkeys, weasels, rabbits,

the premises; the books, too, are written by the Brothers, and therefore are specially adapted to the wants of deaf mutes.

Of the shops, one of the most interesting is the bootmaking shop. Here nine boys and young men are seated on comfortable stools hammering and sewing and cutting and measuring, and going through all the other operations necessary to the manufacture of a pair of boots.

In the printing office, boys were setting type and printing off copies of leaflets with as much precision and alacrity as if they were in possession of all their five senses.

The carpenters' and painters' shops showed the same business-like proceedings, the carpenters' shop especially being quite bustling. The Brothers say that carpenter work is the favorite trade among the boys.

In the tailor shop, where nearly a dozen apprentices were busily working under the direction of a foreman, no difference could be noticed between it and the most flourishing professional establishment in the city, except, perhaps, that it was rather more tidy than tailors' shops usually are, and it was loftier and

more airy, and the view from its windows was rather better than is generally obtained from the interior of a city workshop.

In addition to the workshops the boys have a large recreation ground, with revolving hobby horses, a hand-ball alley, giant strides, and other appliances for their amusement during the hours of recreation.

The Institute was founded in 1848 and incorporated in 1874. The land on which the school stands was donated by Dr. Pierre Beaubien in the year 1849; the building first erected was pulled down and the present handsome edifice built in 1878.

The institution was visited by Lord Dufferin when Governor-General of Canada, and in 1881 was visited by his Excellence Dom Henry Smeulders, apostolic delegate to Canada. In 1889 a fire destroyed the old workshops, and the present commodious building was erected at great cost a little while after.

The Brothers are very enthusiastic in their work, and say that the boys are quite as intelligent as other boys and generally far more anxious to learn.

Corporal punishment is never resorted to in the school, as it is considered by the Brothers to tend to develop stubbornness. The only means used for the emulation of the pupils are prizes and good conduct marks.

Altogether, at the farm and at the school, there are about 115 boys under the direction of the Brothers; 80 of these are scholars in the school. There are about 30 Brothers under the jurisdiction of Father Manseau. The work of the pupils is excellent, and at the Paris exposition of 1878 the institution won a first prize for an exhibit of the finest work.

### TEMPERANCE.

IMPORTANT MONTHLY CIRCULAR FROM THE TOTAL ABSTINENCE UNION OF AMERICA.

OFFICE GENERAL SECRETARY C. T. A. U. OF A.  
415 West 59th St., New York }  
June 1, 1894. }

I beg to call your attention to the fact that Sunday, June 24, the Feast of the Nativity of St. John the Baptist, is the Patronal Feast of the National Union. It is the day, therefore, on which the members of the National Union are expected to approach the Sacraments and go to Communion in a body. The need of infusing a religious element into temperance work is more and more apparent, for as total abstinence is a heroic form of one of the great cardinal virtues, it cannot be cultivated to perfection unless there is a special divine assistance to strengthen the weak and to infuse a stronger courage into the stalwart.

The Catholic Total Abstinence Union of America is a chosen body of picked soldiery to whom the Lord has given a great and noble work to do. They are to the Catholic body in a secondary sense what the Religious Orders are to the Priesthood. We must, therefore, never allow the religious side of our movement to be either weakened or to be crowded into a secondary place by other phases. In order, therefore, to keep up the religious side, as the recurring years bring round the feast of the great Scriptural Total Abstainer, of whom our Lord has said "That greater than him no man was born of woman," it is necessary to give the religious side of our movement its fullest approbation. This can be best done by the members of the Catholic Total Abstinence Union of America approaching the Holy Table on the Patronal Feast day. Let it then be understood in every society that an obligation arising from past custom and present expediency urges every society to see that this commendable practice is carried out this year particularly. It will be a magnificent opportunity, in view of the great progress we have in expectation, to pray to the Holy Spirit of God to direct the energies of our movement into the wisest channels and to enlighten the leaders to mark out the way to victory. It will, moreover, be a splendid chance to show forth the strength of our organization on its religious side. What more beautiful sight than to witness this vast army of sixty thousand pledged total abstainers throughout the various dioceses of the country at a certain hour on the same Sunday kneeling at the altar-rail and praying for the success of the cause? You are well aware that the Holy Father in a rescript sent to the former Convention of Indianapolis grants a Plenary Indulgence to all members of